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PROCEEDINGS OF THE ANTHROPOLOGICAL SOCIETY OF
WASHINGTON

Meeting of October 24, 1911

THE 455th regular meeting of the Society was held in the new building of the National Museum. The first paper read was by Mr James Mooney, on Indian Survivals in the Carolinas.

Mr Mooney gave a brief account of his summer's work with the Eastern Cherokee on their reservation in the mountains of western North Carolina, and with some mixed-blood survivors, locally known as Croatan Indians, in the eastern part of the State. The Eastern Cherokee, numbering about 2,000, are descendants of those who fled to the mountains when the body of the tribe was removed to the Indian Territory in 1838. They still retain most of their aboriginal customs and beliefs, together with their language, although the larger tribal ceremonies are nearly obsolete.

The Croatans, so-called from an attempt to identify them with Raleigh's lost colony of 1585, are centered chiefly in Robeson county, to the number of about 8,000 according to the last census, with bands in adjoining counties and in South Carolina. They appear to be descendants of the original native tribes of the same region, largely mixed with alien blood, the Indian blood still predominating, although they have completely lost all knowledge of Indian customs, language, and tribal names. They are intelligent and prosperous people, farmers and small tradesmen, fully up to the level of their white neighbors. They have official recognition from the State as Indians, with a separate school appropriation; they also support a small paper called *The Indian Observer*, devoted to their interests.

Mr F. W. Hodge gave an account of the archeological researches conducted in behalf of the Bureau of American Ethnology in conjunction with the School of American Archaeology in a large ruin, known as Kwasteyukwa, on a mesa overlooking the Jemez valley in New Mexico. Certain of the pottery found shows relationship with that of Sikiyatki, a prehistoric pueblo of the Hopi of Arizona. Intrusive objects also were found, indicating the comparatively modern occupancy of the village, which was built on the walls of an older pueblo.

Mr Hodge also exhibited a series of paper squeezes and a plaster cast of one of them, made during an expedition to El Morro, or Inscription Rock, in western New Mexico. This rocky prominence, on the ancient trail to Zuñi, was a camping-place of the early Spanish explorers and missionaries, many of whom inscribed their names and also the object of their visit. About twenty squeezes were made of inscriptions ranging in date from 1606 to the eighteenth century. These inscriptions shed much light on early Pueblo history.

Dr P. Radin spoke on Some Archeological Problems of the Winnebago. Dr Hrdlička suggested that the character of the skulls found in the Wisconsin mounds should be taken into consideration by the speaker.

Meeting of November 14, 1911

THE 456th regular meeting of the Society was held in the new building of the National Museum. The address of the evening was by Dr W J McGee, on Conditions Limiting the Growth of Population in the United States. Dr McGee's presentation was an elaboration of his paper in *Science* (October 6, 1911, pp. 428-435).

Meeting of January 16, 1912

THE 457th regular meeting of the Society was held in the new National Museum building. The speaker was Dr J. W. Fewkes, who lectured on The Western Neighbors of the Prehistoric Pueblos, illustrating his remarks with lantern slides. The early Spanish discoveries, he said, designated the habitations of the sedentary Indians of the Southwest by several names, as pueblos, casas grandes, rancherias, and trincheras, the word "pueblo" being especially applied to a compact several-storied community house of terraced form represented most abundantly along the Rio Grande in New Mexico. The large houses on the Gila they called "casas grandes," and they gave the name "rancherias" to an aggregation of fragile-walled dwellings made of brush and clay supported by ribs of wood. Defensive walls were called "trincheras". Each of these names indicates a distinct architectural type, although they were not used with accuracy. In late years all ruined buildings in the Southwest, especially those independent of cliffs, have been called pueblo ruins, the culture of the people that once inhabited them being designated the Pueblo culture. It is well to preserve the term pueblo for a group of the compact, terraced, many-storied buildings to which it was originally applied; this done, the distribution of the pueblo type in our Southwest is considerably

restricted. The stone ruins ascribed to the ancient sedentary inhabitants of Arizona from the upper Verde westward to the Colorado are not true pueblos. In this region there predominated great, massive, stone forts and fragile-walled houses with stone foundations, a duality everywhere evident. The indications are that both kinds of buildings were constructed and used at the same time and by the same people. The forts, situated on almost inaccessible hilltops, were places of refuge, while the less substantial buildings on the river terraces were habitations near aboriginal farms. The great number of these forts on the western border of the Pueblo region implies a necessity for defense along the entire western boundary of Arizona and Sonora.

Dr Fewkes gave a brief account of the different forts and terrace dwellings on the upper Gila and its tributaries, Sycamore and Granite creeks, the Chino and Williamson valleys, and Walnut creek to the mouth of the Santa Maria and other tributaries of the Colorado, all examples cited substantially agreeing in the duality of architectural type and the absence of true pueblo structure.

The simple construction of the forts and the rude character of the masonry, of undressed stone without mortar, was referred to. Views of the remains of rancherias on the river terraces were shown and described. Terrace sites indicated by rectangular and circular lines of stones and low mounds occur all along the Chino and Walnut valleys to Aztec Pass. These show no evidences of kivas, or sacred rooms, or of many-storied dwellings. The pottery found near them is rude, sometimes decorated; the pictography is characteristic; the people made extensive irrigation ditches.

The most important forts mentioned were those on the upper Verde, near Chino, and on the limestone ridge west of Jerome Junction. Two important forts (one situated near the mouth of Walnut creek and the other at Aztec Pass, the latter being the "pueblo" first described by Lieut. Wheeler) were referred to by the speaker. Big Burro creek and other streams west of Aztec Pass have forts overlooking enormous cañons of great scenic interest.

The geographical distribution of the forts in western Arizona corresponds generally with the northern extension of the Yuman stock, according to Powell's linguistic map. The country west of the Verde valley in which the ruins occur was peopled by Yavapai, Walapai, Havasupai, and other Indians called "Apaches" by José Cortez. The Havasupai, who now live in the depths of Cataract cañon, and the Walapai are said to have legends that their ancestors constructed some of the

buildings described. The Hopi dwelling in Oraibi pueblo claim that certain of their clans came from the west and that they are of Yuman stock. The question of the kinship of the ancient builders is of interest to the physical anthropologist as well as to the philologist and the student of culture-history. As Indians of the Yuman stock formerly extended to the Pacific, the possible kinship of the western neighbors of the Pueblos to tribes of southern California is significant.

Dr Aleš Hrdlička, in discussing the address, said that the results of the direct study of man himself in the region west of the Pueblo area agree in large part with the conclusions reached by Dr Fewkes, but in part they also differ. It is possible that the region about and west to southwest of Aztec Pass was once occupied by either the Mohave or the Yuma. The people against whom they had to defend themselves, however, were more probably the Apache. The Walapai and Havasupai, who today speak the Mohave language, are physically Apache, and the same is true of the Yavapai. As the Apache type is a very distinct one, this conclusion is quite definite. Both tribes contain, of course, some Mohave and probably also Pueblo admixture.

Dr Hrdlička showed a series of views of Havasupai and Walapai huts that are related to those of the Apache but which are totally distinct from those of the Mohave and the Yuma, and numerous types of men and women from the several tribes, showing great resemblance between the Walapai and Havasupai and the Apache, while the Mohave resemble the Pueblos much more closely.

Mr George R. Stetson addressed the Society on the Code of Hammurabi. His remarks showed how humanitarian the code was, and what an advance it was on Roman law in several respects, though antedating the latter by centuries. The speaker also demonstrated how the laws of various states of the Union and of certain foreign nations might well be advantageously amended on the lines of the code under discussion.

Meeting of February 6, 1912

THE 458th regular meeting of the Society was held at 4:45 o'clock in the new building of the National Museum. The speaker was Prof. Mitchell Carroll, secretary of the Archaeological Institute of America, who delivered a lecture on The Excavations at Knossos. It was pointed out that Sir Arthur Evans' excavations in Crete since 1900 have added a new horizon to European civilization. The discoveries at Knossos, the capital of the Sea Empire of old King Minos, cover a period of more than two thousand years, embracing the third and second millenniums

before Christ, which is now known as the Minoan or Bronze Age of Crete, beginning with the end of the Stone Age with the introduction of bronze weapons and tools, and ending with the incoming of iron. Dr Evans divides this into nine Minoan periods, the last of which corresponds with the Mycenaean Age revealed through the discoveries of Dr Schliemann at Troy and Mycenæ.

Professor Carroll, with the aid of stereopticon views, described in detail the palace of Minos excavated by Dr Evans, and brought these discoveries into close relation with the legend of Theseus and the Minotaur, and the historical references to Crete in Thucydides and Herodotus, showing that it was the cradle of Greek civilization. The palace itself was the labyrinth, and the Minotaur was the Greek personification of the bull-grappling contests popular at the royal court, in which were sacrificed the youths and maidens brought as tribute from conquered states. Athens was at one time subject to Crete, and Theseus, one of its legendary kings, doubtless regained its liberty and started it on its eventful history.

Meeting of February 20, 1912

ON February 20, at 8 o'clock, the retiring president, Dr J. W. Fewkes, delivered an address in the lecture hall of the new building of the National Museum, on Great Stone Monuments in History and Geography. Dr Fewkes' paper will be published in full in the *Smithsonian Miscellaneous Collections*.

Meeting of March 12, 1912

THE 459th regular meeting of the Society was held in the new building of the National Museum at 4:45 P. M. Miss Frances Densmore read a paper on the Sun Dance of the Teton Sioux. Miss Densmore's study was conducted in a series of councils to which the old leaders of the tribe came from a radius of about a hundred miles. Fifteen reliable men were selected to give the account of the sun dance, their authority being established by interviews with about forty members of the tribe, in widely separated localities. Those who took part in the sun-dance councils were men who bore upon their bodies the scars of their participation in the sun-dance tortures, and among them were the man who acted as intercessor in the ceremony and the man who performed the cutting of those who fulfilled vows, both men being the only Tetons living who had thus officiated. The men comprising the sun-dance council, with Miss Densmore and an interpreter, visited the site of the last sun dance held by the Teton Sioux in 1882, the site being identified by the Indians. The

place where the sun-dance pole was erected, the outline of the "shade-house," and the location of the "sacred place" were recognized, and measurements showed them to be correct, according to the usual plot of the sun-dance grounds.

The sun dance was held annually by the Sioux and was distinctly a religious ceremony. The fulfilling of vows of torture was an important part of the ceremony, the vows having been made by men in danger on the warpath. When making the vow they asked for a safe return and that they might find the members of their family alive and well, and the fulfilment of the vow was required whether the prayer was granted or denied.

The paper was illustrated with songs of the sun dance which had been recorded by the phonograph and were played on the piano. Many of these were ceremonial songs and known only to the man who sang them for the lecturer. One of these men has died since the songs were recorded. A collection of old ceremonial articles used in the sun dance was exhibited.

Meeting of April 10, 1912

THE 460th regular meeting of the Society was held April 10, at 4:45 P. M., in the new building of the National Museum. The speaker of the afternoon was Dr Henri Pittier, the subject of whose address was Notes on the Native Tribes of Panamá, with all of whom he came in contact in the course of his travels.

There is much confusion current as to the number of the so-called tribes and the stocks to which they are related. The numerous names recorded correspond, in fact, not to distinct tribes, but merely to villages, names of chieftains, or, in a general way, to what the Spanish chroniclers designated as "parcialidades."

At the present time there are east of the Canal Zone only two distinct "nations," viz., the Cunas, or Cuna-Cuna, to which the San Blas Indians belong, and the Chocoës to the south, beyond the Tuyra river. The line that separates these two stocks is at the same time the ethnological boundary between South America and Central America.

The Cunas are a numerous and strong people, almost uniformly of short stature and broad-shouldered. They are very jealous of their independence, and shun all interference on the part of strangers, including the Panamanian government, the authority of which over them is only nominal. The Cunas of the northern coast, east of Nombre de Dios, or San Blas Indians, are far above the other Panamanian aborigines in their social and economic development; they constitute one of the best elements

of the population included in the territory of the young republic, being thrifty and enterprising and having made of their extensive cocoanut palm plantations a real source of wealth. The remaining Cunas, known as Bayanos, Chucunacas, and Payas, live in the interior and are less advanced, the former two groups being acknowledged as real "Indios bravos." All speak one language, with slight local variations.

The Panamanian Chocoës are the northernmost branch of a numerous stock which extends more or less continuously along the Pacific coast of South America, from Punta Grachine in Darien to the Ecuadorian boundary. In the Sambú valley, where Dr Pittier found them, they are a happy lot, usually tall and well built, scantily clothed, and living quite near to nature.

West of the Canal Zone, in the mountains of Veraguas and in eastern Chiriquí, live the polygamous Guaymies, once under the care of the Spanish missionaries, but who have long since reverted to their own independent life and customs. They do not, however, avoid or repel contact with the other natives, and owing to the rapid expansion of the neighboring populations, so-called civilized, the Guaymies are doomed to lose their characteristics and individuality as a race. Certain ethnological traits, as well as their physical appearance, point to a relationship with Costa Rican tribes.

In consequence of what Dr Pittier calls a "caprice of arbitration," the Republic of Panamá has acquired the northern branch of the Térrabas, or Tirúb, of Costa Rica. These dwell in small and rapidly dwindling numbers at the headwaters of the Teraria, or Tiloria, the main branch of the Changuinola river. They have been investigated by Pittier in the course of his survey of Costa Rica.

These four are the tribes represented today in Panamá. The Dorasques, supposed by some to descend from the great Chiriquí pottery-makers, seem to have disappeared, unless the Brunka of Costa Rica are really what is left of them.

With reference to the possible affinities of the Panamanian tribes with the neighboring stocks, the speaker took absolute exception to the theory of the Chibchan relationship, which he was one of the first to advocate about twenty years ago and which has since received general acceptance under the authority of Brinton, Deniker, and others. The pretended relationship is founded merely on linguistic analogies and on the apparently common origin of a number of words. But these facts can be taken as conclusive only if supported by common anthropological characteristics and also by partial community of uses and customs.

Physically, the Cunas are strikingly distinct from the Guaymies and the Costa Rican Indians, and both stocks offer none but general racial likeness with what is left of the original Chibchas.

In the opinion of Dr Pittier the origin of the Cuna-Cuna must be sought elsewhere than in the interior of Colombia; and the Guaymies, Valientes, Bribri, Térrabas, Sumos, etc., are more likely to be the remnants of a primitive autochtonous stock.

Dr Pittier's address was illustrated with numerous lantern-slides and the exhibition of the objects collected among the Chocoës and Guaymies.

Meeting of April 30, 1912

THE 46th regular and 33rd annual meeting of the Society was held on April 30, at 8 p. m., in the new National Museum building, with the president, Mr F. W. Hodge, in the chair. The following officers were elected:

President—Mr G. R. Stetson.

Vice-president—Mr Francis LaFlesche.

Secretary—Mr William H. Babcock.

Treasurer—Mr J. N. B. Hewitt.

Additional Members of the Board of Managers—Messrs G. C. Maynard, Felix Neumann, E. T. Williams, Drs E. L. Morgan and John R. Swanton.

The following amendments to the by-laws were adopted:

Art. I., Sec. 1, to read: ". . . Its members shall be classed as Active, Life, Associate, Corresponding, and Honorary."

Art. I., Sec. 2, for the words "This sum . . . January" the following to be substituted: "Members elected at any time during the first half of the calendar year shall pay the full amount of their annual dues; those elected during the last half of the year shall pay one-half the regular annual dues."

Art. I., Sec. 3, to read: "Associate Members are those who, after having been elected, shall have paid the annual fee. The annual dues for Associate Members shall be Two Dollars (\$2.00) for each calendar year, payable in January. This sum entitles them to all rights and privileges of the Society with the exception of the *American Anthropologist*."

Old sections, 3, 4, 5, 6, 7, to read 4, 5, 6, 7, 8.

Art. I., Sec. 5 (formerly Sec. 4), "Proceedings" to be substituted for "Transactions"; "or associate" to be inserted after "active"; "those classes" to be substituted for "that class."

Art. I., Sec. 6 (formerly Sec. 5), for "Transactions," read "Proceedings."

Art. II., Sec. 4, for "quarterly" read "annual"; for "transactions" read "proceedings."

Art. III., Sec. 1, for "alternate Tuesdays" read "third Tuesdays of each month."

Art. III., Sec. 3, after the words "Board of Managers" insert "the President."

Art. III., Sec. 4, after "President" insert "or at the recommendation of three members of the Board."

Art. VI., Sec. 1, to read: "These by-laws may be amended by a three-fourths vote of the Active, Associate, and Life Members present at any officially appointed meeting of the Society, provided notice of the proposed amendment shall have been given, in writing, at a meeting held not less than sixty days previously."

TRUMAN MICHELSON,
Retiring Secretary